THE PACIFIC

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Pac Theo Sem
Reading Room

FINDING THE CHRIST.

I cried aloud, "There is no Christ
In all this world unparadised!
No Christ to go to in my need—
No Christ to comfort me and feed!
He passed in glory out of sight,
The angels drew Him into light:
Now in the lonesome earth and air
I cannot find Him anywhere.
Would God that heaven were not so far
And I were where the white ones are!"

Then from the gray stones of a street
Where goes an ocean drift of feet,
I heard a child's cry tremble up,
And turned to share my scanty cup.
When lo, the Christ I thought was dead
Was in the little one I fed!
At this I drew my aching eyes
From the far-watching of the skies;

And now which ever way I turn
I see my Lord's white halo burn!
Where ever now a sorrow stands,
'Tis mine to heal His nail-torn hands;
In every lonely lane and street,
'Tis mine to wash His wounded feet—
'Tis mine to roll away the stone
And warm His heart against my own.
Here, here, on earth I find it all—
The young archangels white and tall,
The golden city and the doors,
And all the shining of the floors!

—Edwin Markham.

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THE HELPING HAND.

"Gin ye find a heart that's weary,
And that needs a brither's hand,
Dinna thou turn from it, dearie;
Thou maun help thy fellow man.
Thou, too, hast a hidden heart-ache,
Sacred from all mortal ken,
And because of thine own grief's sake
Thou maun feel for ither men.

In this world o' seesaw, dearie,
Grief goes up and joy comes down,
Brows that catch the sunshine cheerie
May tomorrow wear a frown.
Bleak December, dull and dreary,
Follows on the heels o' May.
Give thy trust unstinted, dearie,
Thou may'st need a friend some day."

OUR GREATEST DANGER.

A few weeks ago we made mention of the presence on the Pacific coast of Dr. Krishna of Bombay, India, an educated Hindoo of considerable note. Dr. Krishna has been giving lectures at different places. A press dispatch says concerning him: "He is a member of the International Peace Congress and the Indian Social Reform, a master of languages, and the person upon whom Herbert Spencer depended for his data concerning India."

It is stated that he is traveling in this country and in Canada studying the social, industrial, educational and political conditions. While at Chico a few days ago he stopped at a Japanese boarding house "to avoid the embarrassment due to dislike of Asiatics on the Pacific coast." In an interview he said concerning the treatment in this country of people from India that it arose from ignorance and was not representative to any great extent of the most enlightened of our people, saying in that connection: "Washington, Jefferson and Franklin were inspirations to me as they fought for religious and civic freedom, but I have been in your state five days and five nights and at Red Bluff had to sleep in a bar room. They tolerated, but did not welcome me at the hotels."

Dr. Krishna was educated at Cambridge, England, and is the German universities. In England he came under the influence of Herbert Spencer. He is not friendly to missions, saying: "What we want is not missionaries, but American students of science, economics, sociology and education in general. The crying need in India is for education to draw us from our superstitions."

Perhaps the time may come when Dr. Krishna will realize that what people want is not always what they need. The putting of the real spirit of brotherhood more generally into our religion and into all our institutions and customs will help to show this man and his people that they do need missions and missionaries. No long-distance interest and effort will suffice. We must get to a point where our Christian people will love and yearn after the Asiatic, for Christ's sake, as much here in the home land as when he is in far off Tokyo, or Shanghai, or Bombay. It will not do to draw close to us our skirts when these people come among us. Sir Launfal did not find the Holy Grail when from a distance he flung of his abundance to the leper near his gate; but when, after long search, he returned and shared in close association his crust of bread with that same leper at the gate it was then that he found that holy cup.

One of our poets has written beautifully concerning this:

As Sir Launfal mused with a downcast face,
A light shone about the place;
The leper no longer crouched at his side,
But stood before him glorified,
Shining and tall and fair and straight
As the pillar that stood by the Beautiful Gate—
Himself the gate whereby men can
Enter the temple of God in Man.

His words were shed softer than leaves from the pine,
And they fell on Sir Launfal as snow on the brine,
That mingle their softness and quiet in one
With the shaggy unrest they float down upon;
And the voice that was calmer that silence said,
"Lo it is I, be not afraid!
In many climes, without avail,
Thou hast spent thy life for the Holy Grail;
Behold it is here—this cup which thou
Didst fill at the streamlet for me but now;
This crust is my body broken for thee,
This water is my blood that died on the tree;
The Holy Supper is kept, indeed,
In whatso we share with another's need;
Not what we give, but what we share—
For the gift without the giver is bare;
Who gives himself with his alms feeds three—
Himself, his hungering neighbor and me."

Today on the Pacific coast there is great need that people take heed to their ways, lest in an effort to escape from what is termed the physical and moral menace through association with a limited number of Asiatics, sight be lost of him who is the way, the truth and the life. This is our greatest danger.

"Lord God of Hosts be with us yet,
Lest we forget, lest we forget!"

Our lives are well worth the living
When we lose our small selves in the whole,
And feel the strong surges of being
Throb through us, one heart and one soul.
Eternity bears up each honest endeavor;
The life lost for love is life saved and forever.

—Lucy Larcom.

THE PACIFIC COAST IN BRIEF.

That abominable prayer chain of which we made mention several weeks ago keeps on its way. The intimation that some great calamity would befall any person not sending it along has worked on some nervous persons in such a manner as to make them ill. Burn it, if it put in an appearance at your home.

The Unitarian churches in California have increased in number since 1900 from eleven to eighteen. Fifteen of the churches have houses of worship and all the church property is free from debt. In the Pacific district there are thirty-two churches, twenty-two of which number own buildings.

The United Brethren expect to begin religious work in San Francisco at an early date, and a church will be organized er long. The work will be in charge of the Rev. Mr. Bauder. The statistics of the United Brethren Church for 1906 show a net gain of 12,912 members, making the total membership in the United States at the close of the year 272,184.

Bible study meetings in which considerable interest was manifested were conducted by Professors Day, Nash, Hill and Vankirk of the Presbyterian, Congregational Baptist and Christian theological seminaries, in Healdsburg, Petaluma and Santa Rosa last week. One day was spent in each of the places. This is the initiative of an attempt to make the seminaries of more interest and benefit to the churches.

The California Christian Advocate printed, the last week of December, an edition of 10,000 papers, having articles and illustrations showing the damage the Methodist churches of California suffered in the earthquake and fire of last April. The papers will be distributed in the East in aid of the effort to raise funds for the rehabilitation of the churches. The value of the Methodist church property destroyed in San Francisco is put at $297,000. The Methodists lost more in San Francisco than any other denomination. Nine churches were destroyed, one being a Chinese, another a Japanese. Ten others were damaged, some of them greatly. It is estimated that $692,000 will be required to build such churches as this denomination requires to take the place of those destroyed in San Francisco, San Jose, and other places in California. This, however, will give far better buildings in many instances than the churches had before the disaster.

Certain portions of an editorial on the Japanese question in the Outlook of December the 29th need wider reading on the Pacific coast than they will have in that journal and we therefore quoite as follows: "It is well that those people on the Pacific slope—whether a majority or a minority we are by no means sure—who are beginning an agitation for the exclusion of the Japanese should understand that they cannot exclude the Japanese unless they can persuade the people of other sections that it is just and wise so to do. They will find this a difficult task. In the Atlantic states there is, on the contrary, a growing inclination to modify the present exclusion law in favor of a more generous treatment of the Chinese. There is a growing belief that our treatment of the Chinese has been insulting, abusive, unjust; there is a growing opinion that it has been economically impolitic, that it is very desirable to admit with measurable freedom all members of the upper classes of Chinese, and under proper limitations a certain proportion of Chinese laborers—that the country is suffering from a dearth, not from an excess, of laborers; and there is a rapidy growing conviction that it is commercially important to promote friendly relations with both China and Japan, and that this cannot be done by continuing our past methods of exclusion, still less by extending them to a high-spirited people like the Japanese. There are several reasons for excluding Oriental laborers coming in large companies to our shores which do not apply to laborers coming singly or in small groups from European nationalities. But such exclusion should be managed with the greatest tact. It ought, if possible, to be arranged by treaty with the excluded nation, and enforced in the ports of departure abroad, not in the ports of entrance in America. Ever since the caravans from the East made Tyre and Sidon the chief commercial cities of the Mediterranean, commerce with the East has made rich every community which has engaged in it. Our geographical position gives us great advantage over Europe in cultivating this commerce. Its development should make San Francisco, Seattle, and Portland cities of the first magnitude. The nation will not allow and ought not to allow a small minority of short-sighted labor leaders, playing on the prejudices of a relatively small section, to deny the American nation this advantage. We are glad that there are men on the Pacific slope who have initiated this agitation. For the effect of the agitation will be to convert throughout the nation what has been a vague feeling into a positive and strong conviction. It will be far more likely to lead the nation to resolve upon a modified admission of the Chinese than upon the wholesale exclusion of the Japanese."

THE JAPANESE ISSUE.

The Position of President Jordan of Stanford.

The fairest article from a California source, on the Japanese controversy in California, which we have seen in any Eastern paper, appeared in the Boston Transcript of December 29th. It was written by Dr. David Starr Jordan, president of Stanford University.

Dr. Jordan says that the San Francisco school question is but a side issue of the greater one of immigration.

While Dr. Jordan is of opinion that the action of the school board may have been legal, like the large majority of the best people he is calmly awaiting the decision of the courts as to that. But it is very evident that he doubts the wisdom and justice of the action of the school board, saying concerning it:

"Various ex post facto reasons for the board's action have been suggested. Among the Japanese are a few grown boys who try to learn English in the grammar grades. It might be well to shut out these, but as a matter of fact, their occasional presence has made no trouble of any consequence. Neither have the Japanese children been the source of any friction. They are intelligent, docile and clean—more so than the average children of most European immigrants The school board may have good reasons for their action, but these reasons have not appeared. The weak point is in their acting on racial grounds alone. That it appears to be a step towards relegating the Japanese in America toward the 'Jim Crow' position of the Chinese and African, is the reason why the local

Japanese resent it. It is also clear that the Japanese government will not allow its subjects to be placed in that attitude by any other nation. Since the humiliating foreign control of the treaty-ports was abrogated in 1899, Japan has looked upon herself, and justly so, as a nation of the first rank. and as such a nation should, she looks after the welfare of her citizens wherever they may be."

Treating of the immigration question, Dr. Jordan says that there is "a legitimate hope wide spread in California that Asiatic immigration may be limited in amount, even from the best of countries."

Contrasting the Japanese with the Chinese he says: "The Japanese are much more readily adjusted to our forms and traditions. They adopt themselves readily to new ideas and new conditions, and the best of them would make excellent American citizens. The laborers are however, not the best of them. They are mostly from the Hawaiian sugar fields, and still earlier, roustabouts and farm hands from the towns of the Inland Sea, Okayama and Osaka. The Californians have no feeling against these people, but they do not want too many of them, and the supply in Asia is inexhaustible.

In the heat of controversy many wholesale charges have been made against the Japanese, but most of these things are true of offensive individuals only. Comparing men of the same social rank, the Japanese make as good a showing in California, morally and intellectually, as the immigrants of any other nation."

Of course it will be understood that Dr. Jordan in the words "Californians have no feeling against these people," means that the large majority of our best citizens have no feeling against them. There is an unreasonable and bitter feeling against them by some Californians, and the whole of Dr. Jordan's article shows this.

As to the criticisms currently made of the Japanese Dr. Jordan says that they are "skin deep," and that there are Japanese good, bad, and indifferent. As to immorality he says: "The man of the world finds the Japanese immoral, not remembering that vice is everywhere near him that seeks it."

While standing for some restriction of Asiatic immigration Dr. Jordan says frankly: "California is suffering for want of common laborers. There are not men enough to till the fields, to gather the fruit, to build roads and railroads, or to properly attend to the coarser needs of civilization. A large body of Oriental laborers would mean a great increase of the wealth of the state."

In considering how best to restrict Asiatic immigration, the words are as follows:

"How is this to be accomplished? Not by mass-meetings, sand-lot demonstrations, hysterical oratory and the wholesale denunciation of a race of people on the whole as worthy as our own. This method is ineffective. It is dangerous. Unfortunately Japan has also her water-front mobs, her jingo press, her politicians in opposition to the government. When our mob shrieks, the mob in Tokio responds in like fashion. It was not the sane statesmen of Tokio who burned the Grant monument. It is not the good citizens of California who throw tomato cans at the heads of Japanese men of science, or who station lawless pickets at the doors of Japanese restaurants. In both nations it is the recklessness of men who have nothing to lose through lawlessness that the danger of the future lies. A Denis Kearney or two on each side of the Pacific might hasten a disaster far more appalling than a dozen earthquakes.

"Appreciating all this, the government of Japan has used every effort to avoid sources of friction. Since 1901 not a single Japanese of the laboring class has been allowed to leave Japan for the United States. They go, however, freely to Hawaii, where the demand for Japanese or other forms of cheap labor in the sugar plantations is insatiate.

"From Hawaii the Japanese laborers come, often at the rate of a thousand a month to San Francisco. This Japan cannot control. Once in Hawaii these people are no longer subject to the laws of Japan. On the other hand, as Hawaii is part of the United States, our laws permit no check on travel within our own country.

"It is proposed in California to extend the Chinese evclusion act against the Japanese. This is politically impossible, and even the discussion of it is fraught with danger. The Chinese exclusion act is possible only because China is not politically a nation. The central government is powerless to assert its national rights as against the insults or the encroachments of any organized government. It is therefore perforce obliged to let its people rank as inferiors whenever they leave China. And so bad are the conditions at home that any Chinese laborer betters his state by leaving China, no matter where he goes.

"But Japan will never again accept an inferior position for its people. It will not be forced into a 'Jim Crow' position, and the United States will never take part in its humiliation.

"Behind this whole discussion looms up the race problem. The primal principles of our government, equality before the law and freedom for personal development, have never been willingly accepted by a large portion of our people. We wish to mark our own superiority by having a race or class below us."

For this attitude of mind there is no remedy, says Dr. Jordan, except patience and education. "With the enlightenment of men racial prejudices disappear. We come to think of men as men, not as members of races superior or inferior."

Dr. Jordan is of opinion that it is wise for our government and the Japanese government to remove quietly as many sources of friction as possible, and says that it would be the proper thing for Japan to check quietly the emigration to Hawaii, turning the current of laborers into other channels. He says however, that it is not true that Japanese have crowded out white labor in Hawaii. "There was never any white labor worth mentioning on the sugar plantations, and there never will be any. Even on the farms of California, under the most favorable climatic conditions, the demand for white labor exceeds many times the supply, and every year hundreds of thousands of dollars are lost to the fruit grower because men cannot be secured to pick the fruit when it is ready for shipment."

It is stated by Dr. Jordan in his Transcript article that the Japanese tell him that their government is willing at all times to do whatever we may wish in the matter of the exclusion of labor. And his words in this connection are: "They ask only a polite and diplomatic indication and they will generously respond. The point is, that they must act and not we. They will keep away any class of their people, but we must not exclude any class because they are Japanese. We can frame no exclusion act against Japanese, un-

less the same act applies to the same classes in all nations. We cannot admit Armenians, Slavonians, Russians, Portugese and Greeks, without question, unless the doors are left open to Japanese also. And in this contention, which must be taken for granted, the Japanese are wholly in the right. We can take no steps in the direction of exclusion, except with the full accord of the Japanese government and along lines in no way derogatory to Japanese self-respect. The open door of Asia must swing both ways."

We have quoted at length from Dr. Jordan's article in the Boston Transcript for the reason that it is important that there should be no misunderstanding of this great question, either in the East or on the Pacific coast. It is a time when Christian people stand in great danger of being misled. It is the aim of The Pacific to set forth so far as possible the attitude of the best reason and the best conscience on this and all important questions.

SOME STATISTICS FOR NINETEEN HUNDRED AND SIX.

Gifts and Bequests.

We condense for the benefit of our readers the record of gifts and bequests kept by the Chicago Tribune for 1906.

The record of beneficence for the year 1906, expressed in gifts and bequests, shows a total of $106,338,063, no items of less than $1,000 being included. It further should be considered that this total does not include contributions to charity in the general sense, church collections, or minor subscriptions, but only such donations and bequests as have been published in the daily papers. As compared with former years the record stands thus: 1901 (the record breaking year), $122,888,732; 1902, $77,397,167; 1903, $76,634,978; 1904, $46,296,980; and 1905, $104,586,970. The donations for the year 1906 have amounted to $61,179,093; the bequests 45,208,970; total $106,338,063. The total amount was distributed as follows: To educational institutions, $32,492,636; to charities, $49,897,615; to religious organizations, $5,443,475; to museums, art galleries, and public improvements, $16,849,700; and to libraries, $1,704,617.

As usual, Andrew Carnegie is the most conspicuous figure in this distribution. His donations for various purposes amount to $11,094,000, which is $8,864,700 less than those of last year ($19,958,700. He has provided buildings for seventeen libraries at a cost of $273,000, as compared with fifteen libraries at a cost of $355,000 last year, and has given $1,167,500 to forty-four small colleges, as compared with $2,755,700 to 144 colleges last year. His gifts of organs to churches as reported are $10,925, as compared with $11,825 in 1905. The list of his principal donations is as follows:

Gifts of organs to churches	$ 10,925
Additional gift for library to Louisville, Ky.	200,000
For John Hay library, Brown University	150,000
For library of Swarthmore College	50,000
Additional gift to Richmond, Va., public library	100,000
To Amherst College	75,000
To Lake Forest University	45,000
To Illinois College	50,000
For Fine Arts building, New York	1,000,000
To Woman's College, Baltimore, Md.	50,000
To Lehigh College	100,000
To University of Pennsylvania	100,000
To Seaman's building, New York	5,000
To library of St. Andrew's College, Scotland	50,000
To Dundee University, Scotland	62,500
To church	5,000
To library at Baltimore, Md.	500,000
To Carnegie Institute	7,000,000
To seventeen libraries	273,000
To forty-four small colleges	1,167,500
To athletics	1,000
To College of Physicians, Philadelphia, Pa.	100,000

John D. Rockefeller falls behind in the race with Carnegie, his contributions amounting to only $7,130,000, as compared with $11,620,000 last year. These contributions have been directed as follows:

University of Chicago	$4,890,000
Young Men's Christian Associations	645,000
Juvenile Reformatory in New York	1,000,000
School of Applied Design for Women	25,000
Children's Hospital in New York	125,000
Foreign missions	275,000
Richmond (Va.) University	25,000
Church	40,000
McMaster's College	60,000

A new philanthropist, Mrs. Russell Sage, appears. Her gifts thus far are small, amounting to $52,200 for schools, $16,000 in the church, and $1,000 to charity, but it is intimated that she will make some large donations in 1907.

The donations and bequests during 1906 amounting to $1,000,000 and upward were as follows:

San Francisco relief fund	$15,000,000
Charles T. Yerkes, by will to found Yerkes Hospital	9,000,000
Charles Yerkes, by will to found Yerkes Art Gallery	5,000,000
Marshall Field, by will to Field Museum	8,000,000
Andrew Carnegie, to Carnegie Technical School	7,000,000
P. A. B. Widener, gift to found Home for Crippled Children	3,000,000
David Rankin, St. Louis, Mo., gift to Industrial school	2,000,000
John D. Rockefeller, New York, gifts to University of Chicago	1,500,000
Marianne Brimmer, Boston, gifts to Museum of Fine Arts	1,315,000
D. B. Shipman, Chicago, will to charities.	1,260,000
Andrew Carnegie, gift to Fine Arts build'g	1,000,000
John D. Rockefeller, New York, gift for Juvenile reformatory	1,000,000
W. V. Laurence, N. Y., gift to charities	1,000,000
Charles Fergus, Philadelphia, Pa., will to charities	1,000,000
Albert Wilcox, Seabright, N. J., will to Audubon society	1,000,000
C. E. Schoelkoof, Kansas City, Mo., will to charity	1,000,000

The list thus far given contains no gift of less than one million dollars except the smaller ones by the persons herein named, and mention is made of these smaller gifts so as to make the list as to them as complete as possible.

The Tribune' list contains several five hundred thousand dollar gifts, among them being one to Tuskegee Institute by Andrew J. Dotger of Orange, N. J.. Tuskegee is credited also with a gift, by will, of $656,000 from A. T. Dotger of New York. Among

the large donations of the year is the one of $700,000 from Theodore Kearney of Fresno, Cal., to the University of California. There were a large number of $100,000 donations. There was one of $300,000 to Princeton University, by Mrs. J. T. Swann of Washington, D. C. Mrs. John Mackey gave $400,000 to the Vatican; and Mary Ives $300,000 to New Haven, Connecticut for a library. From various donors the Presbyterian hospital in Chicago received $352,000.

Among the gifts of $25,000 is one to Occidental College, Los Angeles, from an unknown donor.

Concerning Dr. D. K. Pearsons, the Tribune says:

"Dr. D. K. Pearsons' 'lever' has not been as actively employed as in past years. He has given $145,000 to the following small colleges: Guliford, $50,000; Yankton, $30,000; U. S. Grant, $50,000; McKendrie, $10,000; and $5,000 to charity."

The Tribune reports no gift of less amount than $1,000. As we have glanced over it year after year we have noted the fact that it has been incomplete; that there have been not a few gifts each year which evidently have not come to the notice of the compiler. Sometimes this has been due to the fact that the person making them did not wish publication to be made. But it is not possible for any paper to learn of all the smaller gifts—those ranging from $1,000 to $25,000.

Doubtless those not reported would raise the total considerably above the $106,281,063.

Embezzlements in 1906.

The record of embezzlements, forgery, defaulting, and bank wrecking shows a large increase over 1905 and is the largest total since 1894, being $14,734,863 as compared with $9,613,172 in 1905. This large increase is principally due to the looting of bank deposits by such bankers as Stensland in Chicago, Hipple in Philadelphia, Silveira in New York, and others. The losses of 1906 are distributed as follows:

Stolen by public officials	$ 1,684,554
From banks	10,745,387
By agents	379,571
Forgeries	223,687
From loan associations	248,100
By postoffice employes	22,585
Miscellaneous stealings	1,433,969

The summary of embezzlements, etc., by years from 1894 to 1907 is as follows:

1894	$25,234,112	1901	$ 4,985,560
1895	10,423,205	1902	6,769,125
1896	9,405,821	1903	6,562,165
1897	11,248,084	1904	4,742,507
1898	5,851,263	1905	9,613,172
1899	2,218,373	1906	14,739,653
1900	4,500,134		

Hangings in 1906.

The number of legal hangings in 1906 was 123, as compared with 123 in 1905. Classified by states and territories the record is as follows: Alabama, 5, Arkansas, 6; California, 3; Georgia, 10; Idaho, 2; Illinois, 5; Iowa, 2; Kentucky, 8; Louisiana, 8; Maryland, 4; Massachusetts, 2; Mississippi, 10; Missouri, 5; Montana, 1; Nevada, 2; New Jersey, 8; North Carolina, 1; Ohio, 1; Pennsylvania, 6; South Carolina, 7; Tennessee, 4, Texas, 9; Virginia, 6; Washington, 2; District of Columbia, 2; New Mexico, 3; Indian Territory, 1. There were 35 hanged in the North and 88 in the South, and of these 45 were whites, 76 negroes, and 2 Indians. The crimes for which they were executed were murder, 114; rape, 8; murder and rape, 1.

Lynchings in 1906.

The lynching record for the year is not encouraging. During the first six months there was a prospect that the showing might be less than that of 1905, but the number for 1906 is three more than for 1905. The number of lynchings for the year is 69. The twelve negroes killed in Atlanta in September and the twelve killed at Scooba and Wahala, Miss., in December, are not included in this total. They had not committed any offense and were not under arrest charged with any crime. They were killed by infuriated mobs because of the crime of some unknown negroes. As the lynching evil is a problem of general interest, occupying the attention of courts, legislatures, congress, and the president himself, the record of the last twenty-one years is given:

1885	184	1896	131
1886	138	1897	166
1887	122	1898	127
1888	142	1899	107
1889	176	1900	115
1890	127	1901	135
1891	192	1902	96
1902	96	1903	104
1893	200	1904	87
1894	190	1905	66
1895	171	1906	69

The number of lynchings in the various states and territories was as follows: Alabama, 6; Arkansas, 5; Colorado, 1; Florida, 6; Georgia, 5; Kentucky, 1; Louisiana, 8; Maryland, 2; Mississippi, 12; Missouri, 3; North Carolina, 5; South Carolina, 5; Tennessee, 2; Texas, 6; Indian Territory, 2. Of this number 64 were negroes and 5 whites. The crimes alleged were as follows: Murder, 24; murderous assault, 7; murder and rape, 1; rape, 15; attempted rape, 14, suspected of rape, 1; theft, 3; insulting women, 1; arson, 1; miscegnation, 1; disorderly conduct, 1.

Homicides in 1906.

The total number of deaths by murder and violence of every kind during 1906, as reported by telegraph, shows a small increase over 1905, being 9,350, as compared with 9,212. The record is made up to December 26, so that a complete list for the year would have added a few more to the total. It was remarked last year that "the startling feature of the record is the increase of murders committed by highwaymen, burglars, holdup men, and that class of criminals." This feature is even more apparent in 1906, for the number of murders to be credited to them is 605, as compared with 582 in 1905, 464 in 1904, 406 in 1903, 333 in 1902 and 103 in 1901. These figures show steady increase of this class of crimes. Another and even more startling feature of the record is the number of those who have committed murder and followed it by suicide, and of those who have been guilty of two or more murders. The record shows that 160 men and 11 women, after killing some person, have committed suicide, and that 108 of these double tragedies have followed love estrangments or connubial infelicities of various kinds. The number of double murders is even larger, amounting to 280, and 19 of the murderers were women. The number of triple murders was 96, and 3 of the murders were

women. There were 44 quadruple murders, 30 cases where five were killed, one case where 6 were killed (for money), two where 7 were killed, one where 10 were killed, and the race riots at Atlanta and Scooba, Miss., caused the death of 24.

The various causes of all these violent deaths were as follows:

Quarrels	5,320	Unknown	1,481
Liquor	641	By Highwaymen	605
Jealousy	721	Insanity	243
Infanticide	151	Resisting arrest	41
Highwaymen killed.	46	Self-defense	42
Strikes	14	Riots	30
Outrage	15		

Suicides.

The steady increase of suicides noted during the last few years continues. The number for 1906 is 10,125, which exceeds the homicide record. The following table shows the gradual increase of self-murder during the last eight years:

1899	5,340	1903	8,597
1900	6,755	1904	9,240
1901	7,245	1905	9,982
1902	8,291	1906	10,125

The proportion of suicides as between men and women has increased in favor of men. In the last few years about twice as many men have committed suicide as women, but last year there were nearly three times as many men, the record showing 7,242 men and 2,883 women. Physicians, as usual, head the list among professional men, the number in 1906 having been 39, as compared with 34 in 1905, 32 in 1904, 35 in 1903, and 52 in 1902. The various causes of these suicides were as follows:

Despondency	4,561	Unknown	435
Insanity	1,326	Ill health	388
Domestic infelicity	2,125	Liquor	119
Disappointed in love	1,113	Business losses	58

The common agency of destruction as usual was poison, 4,931 persons having chosen that route to the hereafter; 3,102 others shot themselves. Besides these, 952 used the rope, 438 drowned themselves, 497 cut their throats, 46 threw themselves in front of trains, 134 from windows or roof tops, 23 stabbed themselves, and 2 blew themselves up with dynamite.

War Losses in 1906.

The losses of life occasioned by war in 1906, amounting to 44,500, were small when compared with 540,000 in 1905 and 400,000 in 1904, and more than half of this loss is to be credited to the civil strife which has raged in Russia. Outside of Russia the record is as follows: Africa, 7,088; Guatamala, 3,800; 424, Santo Domingo, 215; Arabia, 2,000; Madagascar, 360; Bulgaria, 216; Cuba, 201; Servia, 58; Greece, 52; Morocco, 130; and Algiers, 12.

FOREIGNERS TRAVELING IN CHINA.

Recently the following appeared in an editorial in the San Francisco Chronicle: "Outside of the big cities on the seaboard a white traveler in China has to travel under the protection of an escort, and is hampered with all sorts of restrictions."

The Rev. Dr. George Smyth, the Pacific coast secretary of the foreign missionary society of the Methodist Church, North, writes concerning this:

It is shamelessly false. It is so stupidly false that the wonder is that any newspaper should publih it, epecially one which is so given to denouncing what it calls Eastern ignorance of the Chinese. It is, however, unhappily the kind of thing to be expected of the paper which did so much to promote the Kearney propaganda in the seventies and write that infamous story into the history of California, and which disgraced every honorable Californian last spring with its long series of shameless attacks on the Japanese.

In times of general distrubance like the Boxer uprising, it is not safe for foreigners to travel in some parts of China, but such occasions are rare, and except on such occasions, foreigners may travel in the interior of China with perfect safety. For ever fifty years missionaries of the Methodist Episcopal Church have traveled without escort in the great province of Fokien, and very seldom have they ever been molested or hindered by restrictions of any sort. I have myself gone time and again into the interior of the province without escort and without passport, and have never been hindered.

And the same freedom of movement has been enjoyed by all foreigners in nearly all parts of China through almost the whole time since I went there twenty-four years ago. Foreigners in China "outside the big cities" do not travel under the protection of an escort, and are not hindered with all sorts of restrictions. I can assure any one who may be contemplating a trip to that great country that they may, even now, in spite of all the boycott agitation, go almost anywhere in the Empire with perfect safety if they will learn the language or take with them a competent, tactful interpreter, and conduct themselves as considerately and courteously as they would if traveling in England or France. They will need no escort, and will find themselves hindered by few restrictions beyond such as come from poor methods of transportation and the curiosity, in most cases quite harmless, of people who never saw foreigners before.

A couple of weeks ago we sent a young man, who up to the time of his going was an instructor in the University of Illinois, to Chenghi, the capital of Ssu Chuan, the most remote province in China. It is in the very heart of Asia, but he will travel with no escort, and will need none. In nearly every province in the Empire foreigners are traveling, and none that I know of, except such as may be traveling on official business, or engaged in the survey of railways, are accompanied by soldiers. On the whole, and except in times of unusual trouble, travelers return from journeys into the interior of China, far away from the great cities on the seaboard, impressed with the kindliness of the people.

Unhappily, it is not always so, but when it is not, the fault is nearly always in the conduct of the foreigners themselves. After the butchery of three thousand Chinese by the French at Foochow in 1884, or the brutalities committed by the same people in Shanghai in 1894, after the German outrages in Shantung in 1800, and the Russian infamies in Manchuria and Port Arthur of other years, traveling was not entirely safe in the regions affected, but it was quite as safe as it would be for Chinese traviling in Wyoming after the Rock Springs massacre—though the Chinese were the victims in that dread butchery—or, as it would be for the Chinese who went to Humboldt County, in California, a few months ago, if they had not left when ordered to. Unhappily, race prejudice is not the curse of any one race, and America, glorious

a country though it is in most respects, is not free from outbursts of that most inhuman of all passions.

FOREIGN MISSIONARY FORCES.

A statement of the foreign missionary forces of the different denominations was made last week by Secretary Strong of the American Board.

Is shows a total of 29,386 stations and out-stations, 6750 men and 6039 women missionaries, 70,735 native laborers, 1,349,908 communicants, 1,120,802 under instruction, and an income of $18,605,748. The totals show an increase over the reports of last year as follows: Increase in the number of stations and out-stations, 8745; of male missionaries, 747; of women misisonaries, 885; of native laborers, 5449; of communicants, 24,023; in the number under instruction, 219,690; while the increase in contributions as reported has been $3,452,853.

The statistics of the principal foreign missionary societies of the evangelical churches of the United States are as follows: 1048 stations, 10,004 out stations, 2043 male missionaries, 3031 women missionaries, 25,093 native laborers, 5543 churches, 377,500 communicants, 70,467 added last year, 306,681 under instruction, $282,299 native contributions, $8,260,321 total income.

The statistics of the principal foreign missionary societies of Great Britain are as follows: 11,232 stations and out-stations, 3150 men and 1996 women missionaries, 34,494 native workers, 587,456 pupils under instruction. 496,353 communicants, $7,298,097 total income.

The last enumeration of missionaries in China gives their number as 3270. The native Church is doubling about every seven years and the missionary force every ten years. The issue for 1906 of the Christian Movement in Japan gives the Christian communicants in the Protestant churches of Japan as 48,087, with 5099 adult baptisms during the year—the same pamphlet affirming that "the influence of Christianity in Japan is far and away greater than the statistics of the churches would indicate."

In India eighty-nine societies are engaged in Christian work; of these thirty-two are American, thirty-one are British and nine are continental European and seventeen international. These societies report 3447 foreign missionaries, of whom 1879 are men; 1846 stations and 8082 out-stations. There are 497,965 comcunicants in the native Protestant churches and 420,296 pupils in the schools; 541 hospitals and dispensaries, having within the year 2,800,956 patients.

The missionary force in Austria from America consists of two ordained men. with their wives. There are thirty-nine native Christian laborers, thirteen of them being pastors. The twenty-four organized churches have a membership of 1734 of whom 197 were added the past year. The Christian work which is done in Prague and in other centres in Austro-Hungary is accomplishing much for America, inasmuch as Bohemian and other converts brought to Christ in their native land are coming to labor as Christians among people of their own race who have flocked to Chicago, Cleveland, Pittsburg and other portions of the United States. This mission has also established two churches in Russian territory, one at Lodz and one at Zyradov.

Recent statements from the Marshall and Gilbert Islands, as well as from Ponape, Micronesia, show that there is a vigorous Christian life among the native churches. In the Marshall group 661 were added to the churches, and 318 to the Gilbert group.

PILOTING A BAD BOY TO A BETTER LIFE.

The Experiences of an Indianapolis Probation Officer.

Harriet Ritter.

The volunteer probation system as operated by the Indianapolis Juvenile Court is unusual. This court, with only two regular paid probation officers available for the work of investigation, found impossible not only adequate supervision, but even more so any close personal relationship with individual children, and so was brought face to fece with the fact that such functions must be performed by some other means. Thus, appeal could only at first be made for a volunteer service. This was made and the system proved so efficacious that this arm of the court body is one of its mainstays.

To the credit of its chief probation officer be it said that under her guidance the obtaining, training and supervising of this corps of volunteer probation officers has resulted in a body of capable, conscientious, faithful and enthusiastic men and women which would lend profound efficiency to any court to which its forces might rally. This branch is perhaps the characteristic feature of the Indianapolis court. Among these officers may be found Catholic priests, Jewish rabbis and representatives from every denomination and faith. Each, regradless of creed, is heartily responding to "the bitter cry of the children." And this, it seems to me, is one of the most hopeful signs of the times. We shall surely never come into our own until the cry of the children is heard above everything else; and not only heard but heeded.

Not a Sit and Wait Affair.

It a recent meeting given over to the interests of the Juvenile Court, the question was asked: "What is required of a volunteer officer? What are his duties? What must he do?" I found myself wondering if there was anything ever invented or not invented by the human mind that a probation officer must not do.

It is obviously not enough to find one's boy a job and a boarding place (if he must have a boarding place) and then fold one's hands, in peace and rest, waiting for him to make his weekly visit, feeling one's work done. O, no! The work is only just begun.

The result of a few months' labor with one of my boys has been particularly gratifying, because the beginning was very unpromising, and every one predicted failure for me. This particular boy had been peculiarly and outrageously sinned against, had no home and no very wholesome or cheerful view of life. In fact, his case was thought to be of a rather hopeless nature.

Never Had a Square Deal.

He had never yet had a square deal in life and he was not much inclined to expect it from the court. He was a handsome lad but for a sullen, stubborn look This, however, was largely due to embarrassment rather than sullenness. He had been taken from a six-dollar job and put into one where he got only three—and taken from a boarding place where he was familiar with the surroundings and domiciled with a family who lived as he had then never had the vaguest

dreams of any one's living. The transplanting was too radical and the plant could not grow. It was not accustomed to the sunshine, and so one evening the lad being on suspended sentence to Plainfield, the boy unceremoniously returned to his old haunts. This, we thought, was rather descouraging, and the court officers were quite in the mood to believe nothing would reach him but a term there.

He was brought into court by one of the court patrolmen, and I closeted myself with him in the consultation-room, to see what might be done. Looking him in the eyes, "John," I said, "what was the matter with you? Why did you leave your good place? Look me straight in the eye and tell me what the trouble was. I'm your friend and want to help you—but I can't help you unless you help me."

What Troubled the Boy.

He sat for a minute looking the other way, then turned his face to me and said: "There wasn't anything the matter. I didn't think I could learn the work. I made so many mistakes. I didn't like the job. And it was too lonesome."

"But, John," I said, "do you think it was treating us right to leave that way without saying anything about it? Do you think that was quite honorable?"

Well, after thinking it over a little he was not sure that it was quite right, though he did not intend to do anything bad.

"Now," I said, "the judge and all the court are disgusted with you. They consider you a quitter, and a quitter is the worst thing on earth. Just about the worst. They tell me there isn't much use trying you further. You've had several chances. Now what I want to know is this: If I stand between you and Plainfield and get you another job, are you going to keep it until I see some reason for your giving it up?"

He promised he would do whatever I said.

"Well, then, you're my man," I said, "and will come out all right after all. But you see, John, if you don't make good this time you disgrace not only yourself, but me, too, for I have promised the judge that if he will give us one more chance we'll make good."

Started on a New Job.

I obtained him a job with a firm, the members of which were personal friends, and all of whom I knew to be most excellent examples. He was allowed to remain in his former boarding place until he had got accustomed to his new environment with his work, thus avoiding the first mistake of at once making the change too hopelessly complete.

After a few days I called him up by telephone, the manager understanding the case and being anxious to help me, and willing to have me talk to him. I asked him how he liked his work.

"Oh, I like the work all right," he said, "but you know the pay." He was getting only $3, just barely enough to pay his board.

"Yes, John, I know about the pay." I replied, "but if you'll forget that and try to grow eyes in the back of your head to see something to do which they have not had to tell you to do, and do it a little better than any one else has ever done it, and try to do a little more than any other boy has done and do it a little cheerfully, I'll promise you to see that you have the things you absolutely need until you get on your feet . (He needed everything.) Come to me Saturday and we'll talk it over."

Giving Him a New Outfit.

In the meantime I haunted bargain counters and laid the matter before one or two of my friends who were interested, and, with other assistance, had a good beginning to a respectable wardrobe when John arrived Saturday. Now, John had it explained to him that the suit which was much better than one he could afford to buy if he were getting a new one, had been given me by a friend whose son had outgrown it, and this was given him to help him get a start; that every one had to be helped in the beginning, if not by one's own family, by some one else, and that it was all right for him to accept this and appreciate it. The other things I had bought at as reasonable a price as possible and these I should charge to him and as he got to a place where he could, he could pay me for them, a little at a time. "But don't worry about it until you do get to that point," I said. "Just keep your mind on your work and do your best; that's all any of us can do."

His face lighted up, and for the very first time, I believe, he looked me frankly and squarely in the eyes and said: "You are awfully good . I hate to have you go to so much trouble for me."

"I'm glad to do it, John," I said, "and it isn't the least trouble, but a great pleasure if only it makes you happy and helps you to get a start, and to be a good boy." I was fully paid for any sacrifice of time or comfort which I may have made when I saw how light-hearted that boy started home that day.

Leading a Sunny Life.

The next week he did better work. The next he got a raise and now he is getting $5.50, and is the best boy these people have, and is a happy, handsome lad, who, a few days ago, looked frankly and happily into my face when he said: "You've done an awful lot for me, Miss Ritter, and I appreciate it, too. At first I wished I could get out of your hands, and I wouldn't have kept my job only I knew I had to, but now I'm glad you made me. I don't know what I should have done if it had not been for you."

And to one of my other boys whom I had not had so long, both being with me for the afternoon, he said: "You needn't ever try to fool Miss Ritter. You can't do it. She may say nothing, and you may think she is fooled, but she isn't. But if you are square with her she'll be your best friend."

It was not at all smooth sailing to get him to this point. But was it worth the price? I am paid every time I look into this face. For weeks we spent Friday evenings scanning the papers and listing what we would buy on our shopping tour Saturday afternoon. It was for some time a standing joke among my friends and it went without saying that every time I went downtown I was shopping for John. And one of the officers laughingly said that the first thing I did with a boy who was put into my hands was to buy him a tooth brush and a nail brush. And there was more truth than poetry in this, too, for I have a firm conviction that "cleanliness is next to godliness," except that I feel that cleanliness usually precedes godliness.

From his abundant experience in answered prayer, Paul writes this glorious sentence to the Philippians. "According to His riches;" a phrase we can ponder over again and again until the depth, height and length of God's love, mercy and consideration dawn upon us.

AMERICAN TRACT SOCIEY WORK IN SAN FRANCISCO.

Mr. H. B. Swafford, a colporter of the Tract Society, writes as follows concerning his work in November and the early part of December of last year:

The past month has been one of strenuous work and great anxiety. Having about despaired of success by the house-to-house method of colportage, owing to the prevalent sentiment against any one who seems to be a peddler, I secured a sort of business headquarters so as to be ready for the holidays.

Then came the delicate and difficult work of more fully explaining the work of the Society before the churches and community at large, so as to insure patronage without waiting, in every instance, for the colporter to call. This has required personal presentation, public addresses, circular letters and notices for the religious and secular papers.

The people of San Francisco now have a much clearer idea of the true character and claims of the Society, and without doubt it is growing in their esteem. One of our leading city papers, "The Call" has voluntarily tendered me the free use of its columns, with cordial invitation to write whatever I wish in the interest of the Society's work. In response to an address that I recently delivered before the San Francisco Church Federation, the president—a Methodist minister, said: "This movement by the American Tract Society at the present juncture, certainly is very timely."

The room secured for my holiday work is in the basement of the Centenary M. E. Church. It is not uncommon for such places to be used for business purposes here since the fire. As a result of my humble misionary efforts, I have reason to believe that many souls have been helped and blessed. The Sunday-schools are making good use of the libraries donated by the Society. One pastor writes: "These books are out on their holy mission in a section where books are very, very scarce." Others express like sentiments of gratitude and appreciation. Several instances have been brought to my notice showing how heartily the Society's literature is appreciated by individuals.

I am also endeavoring to enlist individual workers, missions and churches more fully in general tract distribution. Great help has been afforded the missions by this literature: I shall give it my special and prayerful attention. Necessarily much of my work has been with individuals, congregations and miscellaneous masses of people.

All in all, I can truly say that, notwithstanding the many hindrances and discouragements, I have found much to encourage and inspire me in this work.

CAN A READING ROOM BE MADE AS ATTRACTIVE AS A SALOON?

In a recent issue of the Christian Register the Rev. Dr. Edward Everett Hale asked: "Is there any way in which a reading-room can be made as attractive as a liquor saloon?"

In reply Mr. A. R. McAlpine of Chicago writes:

Let me tell of the work being done by a church in Chicago which seems to have found a solution for this problem for the neighborhood in which it is situated.

In the rear of the church there is a coffee-room where coffee is sold at two cents per cup, three cents per pint, five cents per quart. Cards are distributed through the neighborhood advertising this fact.

At noon many workmen take or send their pails to be filled with coffee who formerly sent them to the saloons for beer. Many others, men and working-girls, bring their lunches here and enjoy them in the pleasant surroundings. The Sunday-school room adjoining is converted into a parlor where these guests spend the noon hour in resting or singing, a pianist being usually furnished to lead the singers.

This neighborhood, 14th and Wabash, was formerly a fine residence district; but now the residences are occupied as boarding or lodging houses. These are filled principally by young people of both sexes. To counteract the deadly loneliness of the long winter evenings, which drives many to sin, this church provides a "Community Parlor" where, in the evening, the whole neighborhood is welcome to come and enjoy themselves in games, singing, social converse, etc. The rooms are crowded. The latest magazines and the best weekly papers are provided for those who prefer them, so that this church has succeeded in furnishing a more attractive place than a saloon for its neighborhood.

No religious instruction is attempted at these gatherings, yet there is some one at the church day and evening to counsel or comfort troubled souls. The word "Hope" is inscribed over the door, which is not closed by day.

This particular work has been going on for but a few months, and is, as yet, hardly known outside of its immediate neighborhood.

This church supports, and has for years, several other departments which I will only enumerate. A free dispensary, rescue work for men, rescue work for women, employment bureau, jail work, mothers' meetings, cooking classes for women, cooking classes for girls, salvage sales.

The church, I belive, is a Methodist, Rev. C. A. Kelley is pastor. This work, which they have recently undertaken, is growing more and more successful every month.

There are many similar neighborhoods in this and in other large cities where there is a call for just such work.

The fact that these gatherings are held in a church edifice and under the auspices of a church has a salutary influence upon the young people that perhaps would be missed were a public hall the place of meeting.

A REQUEST.

All the pastors and ministers resident in Alameda county are asked to meet at the Seminary, Monday, Feb. 13, immediately following the regular Monday meeting, 12:30 p. m. A matter of considerable importance is to be presented and it is hoped every brother who possibly can will attend.

Charles R. Brown,
Charles S. Nash.
H. H. Wikoff.

Jan. 8, 1907.

QUARTERLY MEETING.

The quarterly meeting of the Woman's Home Missionary Union will be held in First Church, Berkeley, corner Dana and Durant ave, Thursday,

Jan. 17, at 11 a. m., and 1:30 p. m.. Lunch served at the church as usual. A good program has been prepared and a large attendance is requested.

Take Telegraph ave. car to Dana street.

Among the Churches.

Berkeley, Park.—Eight persons were received to membership last Sunday, four on confession.

Berkeley, First.—At the communion service Sunday 27 persons were welcomed into fellowship, 3 of the number on confession.

Saratoga.—Eleven persons were received into membership last Sunday, two on confession. Those uniting by letter represented five different denominations.

North Berkeley.—Seven persons were welcomed into the fellowship of this church last Sunday—making 65 received during the last year. The net increase in membership was 55. The present membership is 238. The expenditures for the year were $4,600. The benevolences showed an increase of $200. The Sunday-school has increased about 30 per cent during the year and the church attendance likewise.

Alameda, First.—The Alameda church has made up some fifth year statistics and finds that its benevolences for the five years just past were $811 more than for the previous five year period. During the last five years the church has contributed to missions $6,117. Last year the contribution was $1587. During the five years the church has expended for current expenses and for building $62,781. During that period 143 persons have been received into membership on confession of faith and 122 by letter. The removals in various ways have amounted to 181.

Loomis.—The annual meeting was held Thursday evening, Jan. 3. The treasurer reported that all bills of the church had been paid promptly each month. The Sunday-school superintendent reported an increased interest in the school, and that the school was now well supplied with good teachers and definite results were looked for. Amount spent for S. S. supplies for 1006, $7.20; for 1907, $32. It was decided that we take an offering for each of the general enterprises of the church during the coming year. The general interest in the church was reported to be on a gradual increase.

Oakland, Fourth.—The pastor's last two sermons of the year, i. e., "Looking Backward" and "Looking Forward," brings us with a thankful spirit to a full period of growth, in numbers, in brotherly love and spiritual devotion. With the close of 1906 we find two hundred and five names enrolled as members of this church, being an increase of one hundred and thirty members during the three years that Mr. Maar has been its pastor. The Sunday-school at the present time has two hundred and fifty scholars. The auxiliaries at work in this church are, the "Ladies' Aid," "King's Daugters," "Men's League," senior and junior Christian Endeavor societies, "Success Club," for young men, "Knights of King Arthur," for smaller boys, also a number of missionary clubs among the Sunday-school classes.

Pacific Grove, Mayflower.—The annual meeting and roll call was held Thursday evening, Jan. 3rd. There was a large attendance of members and friends. About 125 enjoyed the annual banquet prepared by the Mayflower ladies. The annual reports of the church officers were very encouraging, showing growth and progress in all departments of church work. From the trustees' report it was shown that the ordinary church expenses, and about $650, in extraordinary bills had been paid from the Sunday offerings. The church is out of debt. The benevolences of the church amounted to $715, and were the largest in its history. The seven societies were remembered as follows: C. H. M. S., $280; A. B. C. F. M., $241; C. B. S., $37; S. S. & P. S., 19; A. M. A., $19; Education, $9; Ministers' Relief, $9. Net gain in membership 28. Present membership, 140.

San Francisco, Fourth.—Four persons united with this church on the first Sunday of the new year. Two young men, members of the church have started in the furniture business. Besides their individual subscriptions, their firm, the "Home Furniture Co.," will contribute $5 monthly to the church. The German Lutheran church is holding afternoon services in our building. The weekly socials for sailors are given every Tuesday night in this church. The "wooden wedding" anniversary of the pastor and his wife was marked by a surprise banquet and the presentation of a handsome leather upholstered arm chair. Of the membership of one hundred, fifty-three are now non-resident. Very few dwellings in the neighborhood are completed, but church attendance keeps up remarkably and there is a feeling of great encouragement and cheerfulness throughout the congregation.

Santa Cruz.—The last Sunday of the old year the Santa Cruz church held a service at which the mortgage on the building, recently discharged, was burned. The statement of the treasurer showed that $4,085 had been expended during the year in addition to the amount for the ordinary current expenses and benevolences. Of this amount $1,600 was for a parsonage lot and $1,528 on the mortgage on the church. Other expenditures were mainly for repairs on the building, some of which were made necessary by the earthquake. A carriage shed was built at a cost of $157. This Sunday service was the last one conducted by the Rev. A. W. Hare who has moved to Oakland and will now enter on the evangelistic work for which he has been engaged by the committee of the General Association. At that service Mr. Hare spoke of the pleasant relations during his pastorate and of the help accorded him on every hand. Mr. and Mrs. Hare leave Santa Cruz with the affection of the people, having made for themselves an abiding place in their hearts.

San Francisco, Bethany.—Services were resumed in the auditorium Sunday, January 6th. The Rev. Dr. George C. Adams, pastor of the First Church, preached a strong expository sermon from I Peter, 5:10. It was packed with helpful suggestions. The Rev. Dr. W. C. Pond, pastor emeritus, spoke to the people urging them to go forward. Rev. Joseph Rowell led into the presence of God in prayer. The choir rendered effective music. The evening service was wholly musical with a short sermon by the pastor on the words of Jesus, "I came not to call the

righteous but sinners," Matt. 9:13. The building has been thoroughly renovated and refitted. The pipe organ has been rebuilt and moved to the floor of the auditorium. The chapel was repaired some time ago, all services being held in it for the last ten weeks. The total cost of the repairs is about $3,500. Bethany turns hopefully to its work. The Mission district has received a large influx of people since the disaster; many of these people are alien in religion or have no visible religion. They have brought many children with them, so that the streets swarm with them. An effort will be made to reach some of these. The Sunday evening services are to be emphasized and made attractive by good music and hospitality. The pastor is to deliver a series of sermons on the theme, "New Inspiration From Old Sources," following the S. S. lessons for the current quarter. The Week of Prayer is being observed.

MINISTERS' MEETING.

The paper at the next meeting of the Congregational ministers of San Francisco and vicinity will be by the Rev. Miles Fisher of Oakland. Subject: "Some Aspects of the Japanese Question in California."

Last Monday the Rev. J. A. Milligan of Porterville gave account of some of the interests in that part of the state where there is considerable material improvement; and the churches are sharing in the prosperity.

In Porterville, Mr. Milligan said the moral and religious conditions had changed in recent years greatly for the better. It was this change in public sentiment, brought about by the leavening influence of the churches, that made it possible for Porterville to advance the saloon license from $60 a quarter to $1000 a year—out of which considerable good for the community has already come.

San Francisco has now 2,200 saloons, as against 3,400 before the fire. The license before the fire was $84 annually; since the reopening of the saloons last July, the tax is $500 annually. But the way these dens of iniquity have multiplied it certainly shows that money as high license cuts very little figure when it stands in the way of opening up a saloon. What does the little sum of $500 mean when an open saloon will take in that sum of money in a very few nights? All they have to do is to put up the price of drinks, and very soon the license money is raised. Again, the city thus gets a revenue from the rum traffic for the year on 2,200 saloons, of $120,000. But how far, may we ask, will this paltry sum go towards meeting the expense of the Police Court at the present rapid rate of expenses incurred by the running of the saloons? And yet some ill-advised people think saloon money is good revenue money for school funds. Statistics and common sense are against—unalterably against such a conclusion. It never reaches the school fund.

The return of our Saviour to heaven restores the broken link between earth and the throne. The disciples had hitherto prayed to Him, now they, and all others who pray must present their petitions through faith in His name. The servant of Christ who uses His name, is bound to consult His wishes to carry out His purposes, to submit to His will.

The Home.

DAY BY DAY.

Charge not thyself with the weight of a year,
Child of the Master faithful and dear.
Choose not the cross for the coming week,
For that is more than he bids thee seek.

Bend not thine arms for to-morrow's load—
Thou may'st leave that to thy gracious God.
Daily only he saith to thee,
"Take up thy cross, and follow me."

BREAKFAST FOODS.

There is such a bewildering variety of cereal breakfast foods on the market, with such difference in appearance, taste, and claims to nutritive value, that it is hard to make an intelligent choice between them. For that reason the bulletin by Dr. Charles D. Woods and Prof. Harry Snyder recently issued by the Department of Agriculture should prove of interest. True economy here, as with other kinds of food, depends upon the amount of digestible nutrients which can be obtained for a given sum of money.

Of the five cereals most commonly used for breakfast foods, oats contain perhaps the largest quantities of the important nutrients, with a fairly low proportion of crude fiber. Wheat ranks very close to oats in all respects, however, and even when prepared with the bran is freer from crude fiber. Many persons consider that the bran contains so much protein and desirable mineral matters that it should be retained in spite of the crude fiber which it contains. Digestion experiments indicate, however, that the crude fiber makes the whole material so much less digestible that more protein is actually available to the body when the bran is excluded. Moreover, the ordinary mixed diet probably furnishes all the mineral matters which the healthy body needs, so bran is not need for this purpose. The bran-containing preparations should be avoided by persons of weak digestion, but are often useful in cases of constipation. Such differences are, however, too small to be of importance to normal, healthy persons, and all the ordinary varieties of breakfast cereals are wholesome. Individual taste must determine which are most palatable. Appearance, palatability, and relative cost will always and rightly be important features in the selection of all these cereal breakfast foods. Corn and its preparations are rich in carbohydrates and fat, but are slightly less digestible than the other cereals. Rice is poor in protein, but remarkably free from crude fiber, and consequently furnishes a large proportion of digestible carbohydrates. Barley contains a fair proportion of nutrients and is moderately digestible. All these differences in composition and digestibility are comparatively slight and may be disregarded by healthy persons living on the ordinary mixed diet.

Throughness of cooking is a factor which has a bearing upon digestibility. It not only makes the cereals more palatable, but also breaks down the walls of indigestible cellulose which surround the starch granules and other nutrients and produces other changes so that the digestive juices can work on the nutritive ingredients more effectively. Poorly-cooked cereals are less palatable than the same dishes well

cooked and may cause indigestion and be really harmful. When the partially cooked preparations are used care should be taken to insure sufficient recooking before serving. The majority of the ready-to-eat brands are apparently thoroughly cooked.

In choosing between the various breakfast foods it must be remembered that a novel appearance and a quasi-scientific name do not necessarily represent any unusual food value. Unless something is added during the process of manufacture, all brands must have just about the same composition as the cereals from which they are made, as manipulation cannot increase the amount of food material, though it may modify its appearance and flavor. As far as the claims to pre-digestion are concerned, it is safest to assume that in at least the majority of cases the goods do not contain a much larger proportion of soluble—i. e., partially digested—starch than any thoroughly cooked cereal. Fortunately, the matter is of little importance to healthy persons, since they are probably better off for doing their own normal work of digestion. If any one is so ill as to need predigested food, he should depend upon the professional advice of a competent physician in selecting it. The predigested and malted cereals should be judged by the same standards as the others.

It should not be forgotten that breakfast cereals of all sorts are usually free from harmful adulterants and that, especially in the case of package goods, they reach the consumer in a clean, fresh condition.

The investigations made at the agricultural experiment stations have thus far failed to discover any uniform relation between price and nutritive value. The retail prices of breakfast cereals run all the way from 3 cents a pound for some of the plain meals sold in bulk to 15 cents or more for some of the ready-to-eat brands. The proportion of nutrients supplied pound for pound, does not differ greatly. The partially cooked brands, usually medium priced, are certainly easier to prepare than the raw grains and may be more truly economical in households where time, labor, and fuel are scarce. In general, the ready- to-eat brands are higher in price than the partially cooked goods, though they have practically the same nutritive value, pound for pound, as other classes of cereal breakfast foods. The extent to which they should be used for their special flavor and the variety they give to the diet must be decided according to individual circumstances. It is only fair to add, however, that, whatever the relative food values of malten and unmalted foods, the cost of the former to the manufacturer is greater, and the increased price is to this extent justified.

In the selection of cereal breakfast foods the consumer may be guided by the results of analyses of disinterested chemists, by the digestibility as determined by actual test, by cost, by taste, by economy, or by the observed effects of the goods upon individuals. It seems fair to conclude that the chemical composition, considered in connection with digestibility and cost, furnishes a satisfactory guide for selection, due attention being paid to palatability and individual preferences.

All things considered, the cereal breakfast foods as a class are nutritious, convenient, and reasonably economical foods and worthy of an important place in the diet when judiciously combined with other foods. —The Scientific American.

The Quiet Hour.

ASPIRATIONS FOR THE NEW YEAR.

To be more reverent,
To know the truth,
To find the secet
Of eternal youth,
Not to grow weary
In doing well,
With quiet thoughts
Always to dwell,
To hope in the darkness
As well as in light,
To walk by faith
As well as by sight,
To live for the highest,
Believe in the best—
Be loving, be fearless:
Trust God for the rest.
—G. C. L., in Christian Register.

A MORNING PRAYER.

O God, our Defender and Guide, we thank Thee for Thy watchful care over us through another night, and rejoice in the assurance that Thou art our Keeper. O may the fiery cloudy pillar which protects us each night go before us by day, guiding us all the journey through, showing us the love of a covenant-keeping God. We praise Thee, O Father, for the gift of this new day, and would consecrate its hours to Thee. Every morning may we say, "This is the day the Lord hath made, we will rejoice and be glad in it." Guard us this day from the Evil One, and keep us from the easily besetting sins of selfishness and pride. Help us to be loyal to our Master Christ. Trusting in His redeeming love may we have grace and power to follow in His footsteps, and to manifest His spirit. Amen.

DISCIPLINE.

By Wayland Hoyt.

This is a probationary world. This is a world in which we are getting ready for another world, infinitely nobler. Discipline must be a constituent element in the process of getting ready for that better world. It makes all the difference imaginable how you take the discipline—whether it be blight or blessing to you, whether it be useful or useless.

Sometimes God must treat us as a wise father treated his boy, who became, through that discipline, a most successful man in a noble profession, because he met the discipline in the right fashion. The boy had been an indolent student at college; had made but poor use of his advantages. As soon as he was graduated, he besought his father that he would let him go to New York City to study law. But the father, with apparent harshness, made answer, "So far as I can make it out, you have wasted your time at college, and there is no ground for faith in your success at the bar. Still you may do as you like. I will give you $100; but remember, that, when you have spent your last dollar, it will be useless for you to ask me for money."

Well, the boy went to New York and his store of

money dangerously dwindled. But, at last, he got a place in a law office, and began to get on. This, now most prosperous and successful, man declares that that seemingly harsh treatment by his father was the best thing his father ever did for him. It somehow evoked the strong, manly heart really latent in him. The boy met the discipline with the heart of a cheerful courage and a stiff attempt.

Meet discipline thus, and it will be full of use to you; it will brace will; summon energy; brighten intellect; compact and nurture character; fit for even the "great weight of glory" yonder.

Here is a poem I am fond of:

"Where slopes the beach to the setting sun,
On the Pescadero shore,
Forever and ever the restless surf—
Rolls up with sullen roar.

"And grasping the pebbles in white hands,
And, chafing them together,
And, grinding them against the cliffs
In stormy and sunny weather—

"It gives them never any rest;
All day, all night, the pain
Of their long agony goes on,
Sinks, and then swells again.

"And seekers come from every clime,
To search with eager care,
For those whose rest has been the least;
For such have grown more fair.

"But yonder, round a point of rock,
In a quiet, sheltered cove,
Where storm ne'er breaks, and sea ne'er comes,
The seekers never rove.

"The pebbles lie 'neath the sunny sky
Quiet forever more:
In dreams of everlasting peace.
They sleep upon the shore.

"But, ugly, and rough, and jagged, still
Are they left by the passing years;
For they miss the beat of the angry storms
And the surf that drips in tears.

"The hard turmoil of the pitiless sea
Turns the pebbles to beauteous gem.
Those who escape the agony
Miss also the diadem."

You can interpret the poem easily enough. Discipline is needful. He who meets it with a heart which puts a cheerful courage on, gets the good of it, rises steadily into nobler character, is getting ready and fitted for the vast and shining temple to which this present world is only threshold and vestibule.

Philadelphia.

INFLUENCE.

"The tiniest streamlet seeks the larger river,
The river swells the far-extending sea,
The seas roll on throughout the vast forever;
Each deed is wrought for all eternity."

Young People.

A MISSPELLED TALE.

A little buoy said: "Mother deer
May Eye go out to play?
The son is bright, the heir is clear—
Owe, mother, don't sa neigh!"

"Go fourth, my sun," the mother said;
His ant said: "Take ewer slay,
Your gneiss knew sled, awl painted read;
But dew knot lose ewer weigh."

"Ah, know!" he cried, and sought the street
With hart so full of glee;
The weather changed, and snow and sleet
And reign fell fierce and free.

Threw snowdrifts grate, threw wat'ry pool,
He flue with mite and mane.
Said he: "Though Eye wood walk by rule,
Eye am not write, 'tis plane.

"I'de like to meat sum kindly sole,
For hear gnu dangers weight;
And yonder stairs a treacherous whole;
To sloe has bin my gate.

"A piece of bred, a gneiss hot stake
Eyed chews if Eye were home;
This crewel fate my hart will brake—
Eye love not thus to rome.

"I'm week and pail; I've mist my rode!"
But hear a carte came passed.
He and his sled were safely toad
Back two his home at last.

John Kendrick Bangs.

A VISIT TO WHITTIER'S BIRTHPLACE.

The Whittier home at East Haverhill is very easy to reach, the trolley line from Haverhill to Amesbury passing within a moment's walk of the house.

One beautiful morning in fall, a friend and myself stepped off the cars and made our way to the house with whose picture I had been familiar since childhood.

Paying our admission fee of ten cents, we entered the door nearest the street and found ourselves the only visitors, and our guide, one of the neighbors; Mrs. Ela, the woman who is hired by the Whittier Association to take charge of the house, being off for the day.

The first room to be entered was the kitchen—one which contained almost nothing to remind one of modern times. Here are several shelves of antique dishes—those on one shelf being his mother's wedding present, and those on another heirlooms from his grandmother.

Here we see the fireplace just as it was in Whittier's boyhood, and about it the family baker, roaster, candle molds, and foot stove. Here are to be seen the porringer, the kettle, the peck measure, and a quaint old apple dish and the old family saddle-bags.

In one corner stands the poet's desk, which was one hundred and fifty years old. It has come into the possession of Mrs. Pickard, Whittier's neice, and

for many years his housekeeper. In front of this desk is Whittier's chair, and near by stands his mother's tow wheel.

It is necessary to go up one step in order to reach the bedroom of Whittier's mother. There was a big rock in the cellar, and instead of having this removed, the floor of the bed-room was raised above the level of the other rooms in the house. Upon the bed in this room were sheets the mother had with her own hands spun and wove. In this room Whittier was born.

No room in the house impressed me more than did this, and I made the remark to my friend that no doubt the lad Whittier often brought his poems here for his mother's inspection, and he no doubt received from her more encouragement than he did from any one else.

But there are various other articles of interest scattered throughout the house; almanacs, an old-time lantern, an infant's shirt and adult's chess board, both belonging to his ancestry; candle snuffers, a curious round mirror, a portrait of Joshua Coffin, the poet's school teacher, a green rocking chair which was his father's.

Nothing in the house was more pleasing to me than was the sampler made by the little heroine of school-days—Lydia G. Ayers. It was "wrought" when she was eleven years old and bears the date of June 29th, 1824. Below it hangs the picture of the school-house. Many have expressed a desire to know what the word was the little girl spelled correctly, thereby gaining the right to go above him, but surely no one has ever gone above him, although the whole country has learned to love him.

"We seldom let visitors go upstairs," said our guide, "but you can," and she led the way to the stairs near which was a "cuddy hole" which the boy Whittier had for a play corner. "These are the stairs," she explained, "down which Whittier's sister rolled him wrapped up in a bundle when he was a baby."

The house was burned a few years ago, and the upper portion is new but a reproduction of the old.

We entered a large room. "This is just as it was before the fire," said our guide. "His bed was by that window, and there was a table by the bed and he would get up nights and write."

"Some women cry when they go into this room, for they think it must have been so cold for the child Whittier. One woman said, 'And they didn't even have a furnace, and he was such a dear, good man.'"

Up-stairs was Whittier's cradle, which interested me more than any other object that I saw.

Having visited every room in the house, we took a tramp about the farm—following up the brook made immortal by the poet's allusion to it in "The Barefoot Boy," visited a group of graves not far from the house, and the old-fashioned flower garden where we were told to help ourselves to flowers, and then back to the homestead, where our hostess insisted that we should partake of some of the products of the place upon the kitchen table, which, by the way, stood near the window through which Whittier's mother saw one night the face of an Indian pressed.

When we finally bade good-bye to this historic place and mounted our trolley for Amesbury, we realized that our visit had brought us even greater delight than we had anticipated.—Alice M. Douglas, in Western Christian Advocate.

CIVILITY IS CAPITAL.

It pays to be polite. Even if the result of unmannerliness is never so serious as in the following from the Youth's Companion, yet from the standpoint of our own self-respect, it pays to be polite:

"Black neckties, if you please."

Drummond, the salesman, stared across the counter at the speaker, as if his thoughts were in Egypt.

"What is it?" he said at last.

"Black neckties. Silk."

Drummond drew a box down. The customer opened it. "These are red—and not silk," he said quickly.

"Nobody wears black silk now," Drummond said, yawning, and looking indifferently at the plain old man before him. Then he took up the box and threw it back into its place.

"Have you none of the kind I want?" asked the old man.

"No! That kind of goods went out years ago. We don't keep 'em, said the salesman, insolently.

"There are plenty of black silk ties," said Sanders, the man at the next counter, in an undertone.

"I know; but what's the good of bothering with an old back number like that? Methodist preacher, I'll bet five to one! But I was telling you about my cousins, the Harts. The three brothers all left the village and came up to town. One is now a railway boss, one a banker and the third a sugar man. All of them millionaires."

"A lucky family! How was it?"

"They all had capital to start with. The man with capital wins out every time."

"Perhaps you have neckties—black silk?" the old man who had been lingering near, said to Sanders.

"I think there are some sir," said Sanders, taking down some boxes. He opened one after another, but there were no ties of the kind the old man wanted.

Drummond, with a half-amused stare at the persistent customer, turned away to gossip and giggle with a salesgirl. Sanders anxiously took down box after box.

"I am afraid I'm giving you a great deal of trouble," said the old man, kindly.

"That's what I'm here for," said the salesman pleasantly. "I am sure I shall find them." The box was found at last and a necktie of the right width chosen wrapped and handed to the troublesome customer with a smile.

The next morning Sanders received a printed slip, notifying him of his promotion in the store. Drummond also received a slip, but it informed him that after the end of the next week his services would no longer be required by Colton & Co. Underneath the printed form were written the words, "Civility and efficiency are capital as well as money. You will fail because you have neither."

"Who was that old bore," demanded Drummond.

"It was John Colton, the silent partner of the firm," said one of the men.

"Our deeds are petty, but our dreams how great!
What though our barks are impotently whirled,
Are we not mariners of a venturous world;
Shall we not front the foam-splurge, free, elate,
Let the waves roll, and let the shrill winds cry?
Free-willed are we, free-willed in spite of Fate—
Our deeds are petty, but our dreams how great!"

QUEER FACTS ABOUT THE OYSTER.

Nature study tells us that oysters see their food without eyes, catch it without moving, eat it without a mouth, and digest it without a stomach. As they live in their little tightly-closed shells they hardly seem like living creatures, yet they are active enough not only to feed themselves, but to know when danger is near and defend themselves against it.

Have you ever heard an oyster make a noise. It does make one, in spite of what is said about the "silent oyster."

Majory, a little girl who lives down South, near the seashore, could tell you about this. Under her grandpa's house is a dark, water-tight cellar, where oysters, just from the sea, are kept and fatted for market. They are brought in, pailsful of them, and spread over the floor, then sea-water is poured over them and a quantity of cornmeal sprinkled on the water. When every one has gone out of the cellar, and the door is shut, the oysters feed, but they are cute enough to know when any one is in the cellar.

Majory used often to amuse herself by opening the door quickly, so she could hear the "snap" the oysters made in shutting their shells. That is the only sound they make, but when some dozens of oysters snap their shells at once the noise is quite loud. When no one is near they lie with their shells open, the cornmeal floats in with the water, and is gradually absorbed into their queer little bodies. Isn't that a lazy way to eat?

Once Majory's grandpa told her that oysters often catch mice. That seemed rather a difficult story to believe, but there came a time when she proved it true with her own sharp eyes. She had opened the cellar door quickly, as usual, and had heard the snapping of the shells, and then, by the light that streamed in through the door behind her, she saw such a strange sight that she ran back for her grandpa to come and see it, too.

And what do you suppose it was? Why, out of the oyster shells stuck the body of a mouse. The head was inside, for the oyster had snapped down on him just like a regular mousetrap, and of course the poor little mouse must have been killed at once. Majory often wondered whether the oyster was greedy enough to absorb such a big meal all by himself, but she never found out, for the next time she went into the cellar the mouse had disappeared. And though she often looked after that, she never again saw such a strange and interesting sight.—Christian Advocate.

Mrs. Newlywed—My husband admires everything about me; my voice, my eyes, my form, my hands!

Friend—And what do you admire about him?

Mrs. Newlywed—His good taste.—Transatlantic Tales.

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"No, sir, I'm not the engineer. I'm the boiler." And he proceeded to "boil down six sheets of matter into a note of six lines.—Sel.

"They say that young Richleigh is very proud of his family tree."

"Yes, he can trace his ancestry back for many degenerations."—Princeton Tiger.

"What does your wife think of woman's suffrage?"

"Not much," answered Mr. Meekton. "She believes that a woman who can't make at least one man vote the way she wants him to, doesn't deserve to have any influ-

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